1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

as Nitla explained, a "good trapper. He watch his trap line. Every two days he look his traps, fix his traps. He hunt too." He keeps his house well supplied with meat, wood, and grub. The ideal man shows courage without being foolhardy. "Somebody fight him, he tell him: 'Don't fight.' He save his life that way." Associated with the idea of courage is the ability to withstand discomfort. A good man must be "tough," able to travel long distances on foot, while bearing up under cold and hunger. In his ideal proportions a man shows skilfulness; he traps well; can make necessary tools, apparatus, and vehicles, and undertake a variety of repairs. Male informants did not report marital faithfulness as an ideal masculine virtue.

The primary qualifications for the ideal woman are faithfulness, thrift, industry, and skill. "You got a good woman," Nitla explained, "He can't leave you. Me, I want him. [If] I teach that girl: 'You leave him, that fellow'—that kind of woman no good. Good woman—try, try I get him—he don't want me. That number one woman. Smart woman." Not only does the concept of marital faithfulness include an absence of extramarital promiscuity, but it also denotes a wife's devotion to her husband, her care for his welfare and comfort. A woman's thrift also reflects her virtue. Thus Old Man often praised his wife for the manner in which she earned money by trapping and selling her own fur, saving the proceeds. So far as a woman's industriousness is concerned: "Good woman wash clothes, do something, cook anything. Fix the plates. Damn number one woman. That woman just the same queen. She catch fur too. She help her man. Best one." Feminine virtue includes skill. A good woman can cook well, trap effectively, lace good snowshoes, and make outstanding moccasins and clothes. A skilful industrious woman will not visit around too often but spends most of her time keeping her camp in order. Courage is not valued in a woman. Generosity, with those objects which a woman controls, and absence of aggression are further female virtues. An ideal woman may drink, but in doing so she "look after her man; wouldn't bother another man. Just talk fun."

RELIGION

Religious beliefs are of minor importance in Kaska life and the culture includes no religious ceremonials beyond the Mass and other introduced Catholic devotions. The general conception of the supernatural consists of an imposition of Christian (Catholic) attitudes on vague and disappearing elements of native belief. Both the Christian and the aboriginal elements are loosely comprehended, although an attempt has begun in the mission schools to formalize Christian beliefs in children. The general orientation of the religion tends to place all natural phenomena, including human life, in a universe controlled by supernatural agencies or "bosses." Since the techniques for soliciting this supernatural power are little stressed the individual—as well as all of nature of which he is part—would seem to enjoy a kind of fatalistic existence. This deduction is partly belied by the fact that the relative absence of supernatural supplication does not stem from attitudes of fatalism, but rather from an empirically grounded idea that in everyday things the individual's persistence and activity must also be counted on to solve problems of living.

Three main orders of the supernatural environment are distinguished by the Kaska. The first of these contains the executive agencies of natural phenomena—the "bosses" of the

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...mong the Kaska and which expresses yearning for a loved and familiar place. The characteristic minor key of Kaska playing may also be pertinent in this connection. We are on more certain ground in once more estimating the roles of charms, magic, and luck in relation to dependence. Harry Lang's journal is liberally spotted with phrases like "lucky today," "poor luck today," and "no luck today." Conversation often tends to account for failure in terms of luck. Although predictive beliefs promising success (few are used to forecast failure) reveal a certain degree of ego tonicity, both as expressions of optimism and pessimism, reliance on charms and divination or ascription to luck denote an individual's relatively passive adjustment to forces on which he feels himself contingent.

While religious attitudes do not sharply stress a person's subordination, in a general way they encourage the feeling of being cared for in a system that pictures human life as primarily passive. Man, like the animal and plant environment, is a part of nature, the operation of whose laws make it possible for him to hunt and trap successfully. Jesus is a protector who takes care of his "boys." The animal realm has a similar role. Heaven is a state of future good to which the individual automatically feels destined. Such optimism, or faith, is both related to egocentric and dependency motivations.

Expressions in the Rorschach test situation. Criteria for interpreting dependence in the Rorschach situation have not been well worked out in the literature. Bochner and Halpern,[44] like Maslow,[45] suggest that responses involving the mouth, food, eating, and drinking may be regarded as signs of orality and therefore potential expressions of dependence. Such responses are not conspicuous in Kaska protocols.

Dependence in men and women. Although there is no evidence for doubting that primary dependence (that is, dependence inculcated in the early years of life) is characteristic of both men and women, characterological differences between the sexes are nevertheless shown in the expression of this motivation. These may be summarized as follows:

Men — Dependency goals are socially discouraged in favor of egocentric and utilitarian considerations. The ego, however, lacks the required tonicity for consistent assertive behavior, thus facilitating dependency reactions.

Women — Dependency goals are socially permitted and even encouraged, but the absence of sufficiently low ego development does not always leave women content with a passive role. Hence they often express socially patterned egocentric and utilitarian motivations which overshadow dependency trends.

Expressed in other terms, women, because of their social roles, and especially after marriage, are permitted to rest back more and expected to manifest more passivity. Men, conversely, are expected to display initiative. In men ego strength is not high enough to support the socially patterned male role; in women, despite early training for a serving role it is too high to make them content with their status and so we sometimes find them heading families, trapping, hunting big game, and otherwise fulfilling roles allocated to men.

Actually this works out to provide a rather neat balance in intersexual relations, but also produces many conflicts which we shall take up in the following section. In marriage

[44] Bochner and Halpern, *The Clinical Application of the Rorschach Test* (1945), 63.
[45] Maslow, *Rorschach Theory* (1944), 52–54.